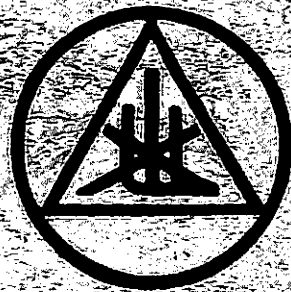


the Beacon



September 1969

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

EDITORIAL	129
THE NEED FOR BALANCE	Djwhal Khul 130
BACKING AND FILLING OF EVOLUTIONARY PROGRESS	A. J. Rydholm 133
SYMBOLISM	G. A. Jansen 138
THE UNITED NATIONS DEMONSTRATES SYNTHESIS, UNITY AND FUSION	Emily Skillen 142
THE WORLD NEEDS KNOWERS	M. E. Haselhurst 147
THE NEW GENERATION—WHAT IS IT ?	Frances Vejtas 150
BELIEFS	E.M.P.B. 153
CONCHSOUND IN THE HILLS—THE SHAPE OF A HEARTBEAT	Will Inman 154
DESIDERATA	155
THE PRESENT STUDENT UNREST—PART II	Jacques Bousquet 156
HIGH VOLTAGE WORDS—AUTHORITY	158
BOOKS AND PUBLICATIONS	159

EDITORS : Foster Bailey
Mary Bailey

ASSISTANT EDITOR : Marguerite Spencer

*The editors do not necessarily endorse all statements made by individual
authors in these pages*

PRICE : One Year (6 issues)	U.S.A., \$3.50
	U.K., £1 5s
Single copy	U.S.A., 60 cents
	U.K., 4/6
Three years	U.S.A., \$10.00
	U.K., £3 10s

*Countries outside the sterling area the equivalent of the U.K. price
(a free sample copy may be obtained on request)*

Published by Lucis Press Limited, 128 Finchley Road, London, N.W.3, U.K.

U.S.A. address : Lucis Publishing Company, 866 United Nations Plaza,
Suite 566-7, New York, N.Y. 10017.

THE DEMAND FOR NEW VALUES

THE gulf separating young people from adults seems to be growing bigger every day. This revolt is sweeping across virtually every part of the world; it has taken on the form of open dispute, not only with the university but with society as a whole. With their need for absolutes, the young are less than ever able to tolerate the injustices and disorder of the world." This quotation from the Director-General of UNESCO heads the leading article in the April 1969 issue of the *UNESCO Courier*. The entire issue is devoted to "Youth".

The *Courier* substantiates the well recognised fact that in all parts of the world youth is in revolt and in a ferment of unrest, with variations in both cause and effect. National and international institutions are beginning to pay serious attention to a mass movement which has already become influential in promoting change, educational and social.

Those who accept the need for such changes may welcome the present opportunity to study the re-formation of outmoded or rigidly materialistic ways of life. Those who resist change may see only the violence of a radical movement and its extremes of haste, unreason and disruption.

Nevertheless, for whatever cause and by whatever means, the need for social change is being forced to the forefront of human attention and a world conscience aroused, largely due to the growing insistence of young people who are no longer prepared to live by the values and according to the standards set by the adult world.

"They want freer, franker and warmer human relations. They do not want to be party to the grave injustices of the national and international system. They attack the hypocrisy which allows millions of children to die of hunger, while the manufacture of nuclear weapons goes on and the Vietnam war continues. They are the world's strongest supporters of international understanding." And, "The present crisis of youth viewed as a whole, is the emergence of a totally new concept of values. Behind this ferment lies a feeling of

fellowship uniting all of the world's youth, transcending all political, economic and social barriers or differences. This is the reason the present crisis is no longer a problem for educators alone. The psychologist, the sociologist and the philosopher are equally involved. For its complexity and compass englobe the whole of society and indeed all civilisation."

As Dr. Wald, Professor of Biology at Harvard, wrote recently: "The cure for student unrest is adult unrest." Adult unrest with things as they are, with the lesser values and the lower standards that we know require change because they create and perpetuate the social evils which beset the world, would, if strong enough, provide a lead and set an example younger people might accept.

According to one well-known teacher, "The history of evolution upon the Earth, from the angle of humanity, is one of progress, emphatic revolutionary decisions and climaxing crises." The revolt of youth might be considered as an essential part of the climaxing crisis which now faces the world in all aspects of its life. It could be called a "crisis of values". And while the world-wide ferment among youth might be regarded as an essential part of this crisis, it can also be accepted as an opportunity, an opportunity for a spectacular step forward into the new civilisation of the Aquarian era, by providing clear and practical issues which can be seen, understood and handled.

Truly, "the fate of men and nations is determined by the values which govern their decisions." These are not only decisions of state on the important policies affecting a nation and its international relationships, but the small decisions each one of us must make in our own affairs and more limited relationships. Spiritual principle and law govern the values to which human vision must lift in the years ahead. Enough individuals in any nation capable of infusing every aspect of their daily lives with the vision and the spiritual values they accept, can have a decisive effect on the larger responsibilities of their nation. To this service we are called today.

The Need for Balance

by Djwhal Khul

The end of this century will see the influence of Libra steadily coming into pronounced control and into a position of power in the planetary horoscope.
(ESOTERIC ASTROLOGY, 238)

THIS sign (Libra) is sometimes called "the place of judgment" for it is here that the decision is made and the die is cast which separates the "sheep and the goats" or those constellations ruled by Aries (the Ram or Lamb) and those ruled by Capricorn, the Goat. It really marks the distinction between the ordinary wheel of life and the reversed wheel. In the days before Leo-Virgo were divided into two signs, Libra was literally the midway point. The situation was then as follows:

ARIES	TAURUS	GEMINI	CANCER	LEO-VIRGO
LIBRA				
SCORPIO	SAGITTARIUS	CAPRICORN	AQUARIUS	PISCES

and in this round of the zodiac, as far as humanity is concerned, you have depicted the entire history of the race. This involves its mental beginnings in *Aries* (the will to manifest) and the start of the outgoing life; you have its directed desire in *Taurus*, producing manifestation; then emerges its dual consciousness in *Gemini* or the soul-body realisation; the processes of physical incarnation go forward in *Cancer*, followed by the dual development of the soul-body, or the subjective and objective consciousness, and the God-man in *Leo-Virgo*. Next comes *Libra*, wherein the point of balance is eventually reached between spiritual man and personal man and the stage is laid for the final fivefold process which is, in reality, the subjective correspondence to the outer externalisation upon the Path of Outgoing and which is carried forward upon the Path of Ingoing, or the Path of Return. Then takes place the reversal of the wheel and the beginning of the new orientation and of discipleship in *Scorpio*, the directed, controlled life of the

disciple in *Sagittarius*, initiation in *Capricorn*, followed by service in *Aquarius* and the work of a world saviour in *Pisces* and final liberation. . .

There is therefore the individual experience in *Libra* of the balanced life wherein experiment is made and the consequent tipping of the Scales in one direction or another until either desire or spiritual aspiration weighs the balances down sufficiently so as to indicate the way that the man must go at the time. There is the experience of

humanity in *Libra* in which the same adjustments and experiments are being made, but this time the entire race of men is involved and not just an individual. This group experience, carried out upon the mental plane, will only happen when all men are polarised mentally and will take place and constitute the Judgment day. Of this, the "point of crisis" in *Libra* and the present world situation and needed adjustment is the forerunner; this time the balancing is, however, upon the astral plane and the *desires* of men are predominantly in a position of casting the deciding factor, whereas in the next great cycle it will be the minds of men which will do the deciding. Today, the foremost men of the age, disciples, aspirants and the intelligentsia, are being tested under the *Scorpio* experience whilst the masses are in the Scales; the weight of mass desire will turn them either up towards spiritual decision or down towards material and selfish ends.

It is because of this balancing quality in *Libra* that this constellation can be associated

more specifically with the problem of sex than can any of the others. Sex is usually connected in the mind of the average astrological student with the signs Taurus and Scorpio. This is probably due to the fact that the Bull is so frequently regarded as the symbol of the mad urges of the uncontrolled sex principle and because in Scorpio fundamental tests are applied. For most aspirants in the early stages, sex does constitute a fundamental problem. Esoterically, however, it is in Libra that the whole question comes up and will increasingly come up for answering, and it is in Libra that the balancing of the pairs of opposites must take place and reach resolution through the activity of the judicial mind and the establishing of a point of equilibrium between the male and the female principles. This again (for it is a piece of recurrent symbolism) is the problem existing basically between the Sheep and the Goats, between negative and positive, and between those who blindly follow either instinct or custom and those who climb freely where they choose and are self-directed in conduct and attitude. This self-direction may lead them in either direction upon the wheel of life, following either selfish desire or spiritual aspiration, but the point to have in mind is that, judicially and with intent and after due reflection and balancing of the various ways, they then do as they will and as seems right and desirable. This is of itself a basic usefulness and thereby they learn; for all action produces results and the judicial mind weighs cause and effect more correctly than any other.

Humanity Will Work Out Solution

It is not my intention here to indicate the solution of the problem of sex. Humanity will inevitably work it out as the æons slip away and as the herd instinct gives place to the premeditated and self-conscious attitudes of the aspirant and the intelligentsia. I would remind you, however, that the herd instinct in relation to sex has its basis either in normal and natural animal instinctual desire or in emotional attitudes, and of these the last category are by far the worst and carry with them by far the more deep-seated seeds of trouble. They range all the way from the stage of free love and a general promiscuity

to the orthodox narrow and bigoted Christian angle, as that is normally understood though not in the sense in which Christ viewed life. This narrow viewpoint and the normal Anglo-Saxon attitude, an outcome of the teaching of the Middle Ages, regard sex as unusually sinful, ever undesirable, and as something to be lived down and overcome, and kept secretly in the background of the Christian consciousness, where it is hidden as a prurient mystery. This again is due to the influence of St. Paul but not to the teaching of Christ.

From these attitudes, there has been a violent reaction which is today at its height and this, in its turn, is both undesirable and dangerous, as are all violent reactions, for the one is as untrue as the other; it is at the centre of the Scales or at the hub of the wheel that the true perspective and indicated action can be seen correctly. When the basic "sex" relation is finally established and soul and body (negative and positive) are permanently related in the lives of the world aspirants, then we shall see the right handling of the world teaching on the subject of physical sex. This teaching will come from the merging and synthesis of the best views of all the spiritually minded teachers in both hemispheres, embodying the experience of the East and of the West, and of the mystical and the scientific approaches to a mystery which is both physical, requiring scientific understanding, and mystical, requiring spiritual interpretation. It will involve the aid and conclusions of the medical profession in order to give the needed wise, physical instruction and the aid also of the cultural knowledge of the yogis of India in connection with the energy flowing through the centres, in this case the sacral centre. Finally, through the intelligent activity of the judicial and legal-minded men of the world, the search for a balanced and desirable point of view will come to an end. Out of the many sexual experiments now going on, the coming generation will arrive at a point of balance and then, as a consequence, they will tip the scales in the desired and desirable direction. Of this there is no question of doubt; there is only the point in time and this will be astrologically determined. Through the legal minds and through right legislation, sex will

be seen eventually to be a proper and divine function and will then be safeguarded by right education of the young and the ignorant, and the right action of the young and highly intelligent emerging generation, the children and babies of today.

The teaching of wrong sexual habits, the example of widespread prostitution (I use this word in connection with men as well as women), the growth of homosexuality, *not* in its rare physiological forms and predispositions but from the angle of a perverted mentality and an unwholesome imagination, which today lie behind so much of its expression, the narrow-minded Christian inheritance of a "guilt complex" where sex is concerned, and the heritage of diseased and over-or-under sexed physical bodies, have brought the race to its present chaotic and unintelligent handling of the important problem. The solution will not be found through religious pronouncements, based upon an outworn theory, or through physiological inhibition or legalised license; neither will it come through legislation, inspired by various schools of thought in any community or nation. It will be the result of the united activity of the spiritually minded consciousness, the judicial attitude, the intellectual perception and the steady urge of the evolutionary process. Nothing can prevent the inevitability of the solution and the appearance of desirable attitudes and conditions wherein sex can find right expression.

Balance Between Right and Wrong

Libra, as you know, governs the legal profession and holds the balances between so-called right and wrong, between negative and positive and also between East and West. This last point of adjustment may seem to you to be a meaningless phrase, but when the true and right relationship is established between the Orient and the Occident, which is not yet the case, it will come about through the activity of Libra and the work of the legal profession.

Libra has been the "sponsor of the law." Legislation has hitherto been engrossed with the enforcing of those negations and those

attitudes of fear which have been preserved for us in the Mosaic code and imposed through the medium of the punishment for infringement. This has been a probably necessary stage for child races and for the reservation of a "nursery régime" for men. But mankind is reaching maturity and a different interpretation of the purposes and intents of Libra through the medium of law is now required. The law must become the custodian of a positive righteousness and not simply the instrument of enforcement. Just as we are attempting to eliminate force out of our national relationships, and just as it is obvious today that the process of drastic penalties has *not* succeeded in preventing crime or in deterring people from violent selfishness, for that is what all crime is; and just as the social attitude, in contradistinction to the anti-social position of all law-breakers, is being regarded as desirable and taught in our schools, so it is beginning to dawn upon the public consciousness that the inculcation of right relations and the spread of self-control and the growth of unselfishness, and these surely are the goal, subjective and oft unrealised, of all legal procedure are the needed approach to the young.

The influence of Libra should be imposed in childhood along spiritual lines. Crime will be stamped out when the environing conditions in which children live are bettered, when physical attention is given in the early formative years to glandular balance as well as to teeth and eyes and ears, to right posture and correct feeding, and when there is also a more proper apportionment of time; when esoteric psychology and esoteric astrology give their contribution of knowledge to the bringing up of young people. The old methods must give way to the new and the conservative attitude must be dropped in favour of religious, psychic and physical training and experiment, scientifically applied and mystically motivated. When I say religious, I do not refer to doctrinal or theological teaching. I mean the cultivation of those attitudes and conditions which will evoke reality in man, bring the inner spiritual man to the foreground of consciousness and thus produce the recognition of God Immanent.

from ESOTERIC ASTROLOGY PAGES 229-237

Backing & Filling of Evolutionary Progress

by A. J. Rydholm

To say that God has more faith in man than man has in him does not reflect the most popular view today.

THE evolution of the human consciousness proceeds by stages, certain qualities, faculties and potentials receiving particular growth emphasis as the ages circle around the zodiacal wheel. Each age has its own qualities, resonance and conditioning power. Interlaced with these influences further stimulation is determined by the quality and focused intensity of the solar rays coming in or going out of manifestation during an age. Man being himself a highly sensitised bundle of energies, forever seeking their natural affinities, is immersed in this network of force currents and reacts from the levels of those areas in his total structure which are now in a state of active vibration or are beginning to function as a result of his evolution so far progressed. Periodically, consolidation, synthesis and integration of developed areas set in. At such a point of synthesis and of the universalisation of past gains and growth humanity stands today. The Piscean and Aquarian ages overlapping at this time of transition naturally produce much tension and confusion as response is evoked from an enormous diversity of conditioned states of consciousness.

Mankind has forged ahead at an unbelievable rate along mental lines. As free agents we have, in a sense, over-reached ourselves in that direction and have allowed the momentum generated within under subjective encouragement to carry us to extremes and excess.

From the development of the printing press in the fifteenth century to the successful circumnavigation of the moon by earthmen covers a span of about five hundred years. This is a mere drop in the bucket of universal time, even of historical time. When we further consider that less than two hundred years have elapsed since the discovery of the steam engine launched mankind into the machine

age and was followed at an ever accelerating pace through the mazes of electronics, radionics, nuclear science, space exploration and travel, progress has been nothing short of stupendous; to say nothing of the advances made in the fields of psychology, hygiene and medicine, in metaphysics and in broader and sounder philosophical outlooks by steadily growing numbers.

Why then is mankind in so much trouble? Are we to assume that God's plan for life's unfoldment on this planet has gone wrong in spite of these formidable accomplishments? Are we to conclude that the Almighty, having invested creation and form with a portion of himself down to the last and least atom, does not know what he is doing? That he has miscalculated the pressure for inducing growth man can take, and that therefore his child has become too much for him to handle?

Is it not more likely that our difficulties are due to the wrong handling of ourselves and our problems because of our fore-shortened vision regarding our long range purpose and destiny as one of the creative hierarchies of the planet? That we are caught up in a vast motion or process of greatly intensified conditioning forces sweeping over the entire globe designed to expand and to advance the consciousness of mankind regardless of individualised feeling, comfort, desire, self interest and personal bias? And that we are not yet cognisant of the methods employed by nature in the backing and filling processes of evolutionary progress?

Dangers Ahead

The present dangers ahead on the road we have been travelling, are a warning signal for us to step back, to take stock of ourselves and our projects, and to start integrating by raising heart to merge with mind in mutual support and harmony.

Our single-minded dedication to materiality and non-spiritual pursuits was our line of least resistance during the period. Man ever follows the line of least resistance. This line was indicated by the third and fifth rays, both mental and scientific energies, consequently prodding the mind. The third came into emphasised manifestation in 1425 A.D., the fifth in 1775 A.D. during the Piscean cycle, according to the information we have been given. Significantly, the former date coincides with the invention of the printing press in the West, with paperbacks and books dealing with every conceivable subject now flooding the globe, the latter date with that of the steam engine. Both were clearly the starting points of new trends in world civilisation.

A general rebirth of the human spirit lifted men out of the long dark night of the many centuries of suppression of knowledge and of individual initiative. Greater freedom for the dissemination of accumulated knowledge, though dearly bought with much emotion-fed violence and persecution, gradually cleared the air for a race of people hungry and ready for self-expression.

While other ray stimulations have not been absent during the period they have been somewhat neglected in our enthusiasm to forge ahead mentally, technologically, scientifically.

The results and the by-products of this mental concentration in human progress have been both positive and negative, the positive contributing to the working out of an important phase of the divine plan, the negative being due to man's essential selfishness in pursuit of personal desire and ambition as a free agent.

Release of inherent talent and drive, made possible in the freer atmosphere, spurred man on to ever greater effort in those chosen fields where rewards loomed greatest; not only in the satisfaction derived from research and discovery of many of nature's secrets, but also in the material benefits resulting therefrom which enriched mundane existence and raised the standard of living for many millions of people.

A complete transformation of life on the planet took place while we moved from stage coach, sailing vessel and caravan to aeroplane, from farm to city life and factory,

from barter exchange of the basic necessities of life to the merchandising and distribution of constantly increasing food production and manufactured commodities, to banking and to the now highly complex world-wide credit economy to finance manufacture, industry and scientific projects, accumulating wealth and capital for launching ever greater projects.

Exclusive authoritarian control over the minds of men in the Christian part of the world, held by the temporal power of the church for one thousand years, came to an end through the reformation and through the rise of nationalism which solidified nations into self-governing entities who went into competition with one another to obtain the raw materials to feed their hungrily belching factories and to sell their manufactured products.

Decrease of Illiteracy

Illiteracy decreased as opportunity for education and learning spread to the general public. Nations became large business organisations and did not hesitate to fight their wars for colonial possessions in those distant lands which were rich in raw materials and defenceless against the dynamism released by the new expansionist spirit in Europe. Commercial wars took the place of the religious wars which preceded them.

The pioneering spirit, kindled among all manner of people, sent millions of them to all corners of the Earth to make a new life for themselves away from the limitations and controls in their rather crowded home countries. Economic power, social position and influence over the affairs of men shifted from the landed aristocracy to men of no special hereditary privileges. Feudalism and slavery gradually disappeared in many parts of the world and the rights of the average citizen were recognised more and more, and exercised through parliamentary government procedure. This reached its most effective and liberalised expression and practice in North America where it is now being challenged severely, as well as in other parts of the democratic world, to prove its worth through the improvement of the democratic way of life which is still the best social system yet devised by man, though the most difficult to administer and to maintain; and by the resto-

ration of a sense of responsibility of all to the whole and by the cultivation of integrity of character without loss of freedom to pursue the legitimate and diverse inclinations and talents of all citizens.

This tremendous expansion of human activity in so short a time and the material rewards of ambition and competition produced the rugged individualist who served himself to the benefits and profits so easily obtained with enough vision, strong drive, courage and enterprise. Yet it brought on the age of materialism with all its ills and less desirable side effects in whose grip most men are now caught as in a vice. However it is to the credit of the many men of outstanding intelligence which the age has produced, that they are aware that a new transformation of the human spirit must now be achieved. After a century or two a new revolutionary spirit has been rising everywhere as the rewards of the closing age have not led to universal security and peace in the world. Nervous tension, fear, distrust, economic instability and inequality have increased enormously; indicating that, while we have succeeded in certain directions, we have failed in others equally important. It is, therefore, indispensable that we fill in neglected gaps and co-ordinate them with the mental growth if we want to prevent a calamitous breakdown of global civilisation.

Axioms from Ancient Times

Two axioms relating to the mind of man have come down to us from ancient times. They are frequently quoted in one connection or other, and they seem contradictory when examined on the surface. One is: "Man know thyself". The other is: "Mind is the slayer of the real". How can these two truisms be reconciled?

We have responded to the first injunction with a vengeance. We now know a great deal about our three-fold personality structure, the physical, the emotional, the mental and their interrelationships. We are becoming acquainted with the psychic field of man and planet as it is related largely to emotional or astral impulses and influence. Many are now contacting truer spiritual impressions by transcending orthodoxy and the inhibiting, crystallised religious and social doctrines of the past.

We are, however, only in the fringe areas of these new realisations and awarenesses

where illusions, foggy vision, distortions of reality and truth easily mislead us into a diversity of misconceptions and of narrowly conceived idealism. We still see truth through the glass darkly, as the saying goes. This condition seems to lend validity to the second statement, that mind is the slayer of the real. It is not generally stressed that mind is divided into a lower and a higher portion or dimension; the lower being the typical rationalising academic human mind regardless of its high scholastic attainments, the higher being that portion of mind which is divinely oriented and motivated by soul and intuition in the spiritual triad. It is the real.

The scholastic mind, fired by powerful emotional drives, has brought mankind to its present pass. Yet it had to be activated and traversed to lay the foundation for successful contact with the higher mind. The bridge between the two, or the antaskarana, is now being built by people the world over, consciously by a good many, unconsciously by many others. Through the oversoul structure of mankind the achievements, teachings and enlightenment of advanced humanity exert a constructive influence on the whole. As the elevated thought- and heart-forms grow they will gradually and progressively overpower the negative and destructive forms abounding in the planetary magnetic aura at the present time. Three billion souls in uncounted stages of growth and awakened insight are not easily moved into a workable semblance of co-ordination.

What has been termed the dweller on the threshold, the composite elemental or *doppelgänger* of mankind's less desirable aspects, is fighting the mighty battle of Armageddon with the solar angel anchored in man's higher self, behind the scenes in the collective human consciousness, externalised through individuals, nations, races and groups. In her rôle of global psychiatrist nature is digging the accumulated rotten deposits out of the human subconscious for airing and for ultimate dispersal. According to astrological interpretation Pluto, ruler of the nether regions in one of his aspects, equated with the subconscious of mankind, is nature's help-mate. Passing through Virgo at this time, the sign of the people, of the multitudes, he is stirring the mass mind and temperament. It is obvious that the masses are in a state

of agitation today and are demanding that they be heard. The effects of the battle and of this inner stirring we see all around us in the forms of delinquency, crime, neurosis, disease, and in the breakdown of moral and ethical principles in human relations. Less visible, less outwardly dramatic, therefore less publicised, are the responses to the stirring by those minds and hearts which are basically sound and balanced and to a greater or lesser degree in contact with the spiritual triad. Their influence on the total consciousness of humanity has been growing and will gradually take over as the new age progresses. The way is now charted with considerable clarity and accessible to those who choose to develop discrimination and understanding, beyond emotional involvement and personal wishfulness, by availing themselves of the esoteric knowledge now extant.

Necessary Tension for Growth

The dweller is the challenger, impeding humanity's transition to soul awareness, thereby creating the necessary tension for growth. So, to become spiritually aroused and creative *en masse*, as compared with more or less isolated individuals and groups in the past, constitutes the great challenge and the unparalleled opportunity the totality of mankind faces today. The very severity of the challenge should be our proof of God's faith in man's readiness to meet it successfully; not without upset and discomfort of one kind or other to many, based on the long range working out of karmic law which, at the same time, directs our attention to the absolute necessity for disciplining mind and feelings into orderly, reasonable and mutually respectful channels of expression and behaviour.

Through the evidence of historical action and reaction on the part of men and nations nature has been trying to teach us with infinite patience that meeting violence with violence solves nothing. Neither is hard-won freedom assured by it when it deteriorates into licence and anarchy. Great numbers of people the world over are now intelligent enough to realise this. Yet the gap between knowing and of doing the right about it collectively is still wide because of the pull of desire, prejudice, mutual distrust and mundane ambition. Age-old habits are not easily transmuted into constructive reform.

Clear vision for right action is impeded by the enormous complexity of the world situation today which touches every human being living in one way or another and consequently by the greatly increased demands on man's reasoning potential. This taxes our powers of discernment. Whether forthwith successful individually or not in the attempt to separate wheat from chaff, truth from falsehood, misconception and propaganda, the stresses and pressures involved, nevertheless, compel us to exercise and develop our mental muscles and heart strings. The actual attaining of hoped-for goals is less important to nature at this time of transition than the efforts expended in training the faculties necessary for finding our way out of the labyrinth of consciousness we have allowed ourselves to fall into. Wrong turns and mistakes, becoming progressively more costly, impel us to make ever greater efforts towards enlightenment. Thus evolution goes forward step by step beneath the outer turbulence of events and the confusion created by them. Results and rewards will become apparent in due time.

Yet, because of the widespread knowing, this is one of those periods in world evolution when a huge step forward can be taken in the expansion and harmonisation of world consciousness. Nature has set the stage. The supporting props and lights in the form of the propitious combination of inspiring energies surround us, waiting to be recognised and used. They form a kind of luminous umbrella hovering in the planetary aura over the global battleground.

So it would seem that we might feel encouraged if we can manage to be less emotionally, rigidly and angrily embroiled in the waves and furiously churning white caps on the surface of the ocean of consciousness. Less self-righteousness on all sides and greater mutuality of tolerance develop the wisdom which will slay the slayer who has done his ordained job rather well over the past centuries. Let us place credit where it is due. Let us appreciate and retain the constructive values distilled from past experience and build higher values upon their foundation. The seventh ray is already hard at work and will dominate the new age we are entering. Consolidation and integration of all right and constructive achievements up to this point in evolution is its province.

Gradual withdrawal

As the sixth ray energy which dominated the Piscean age, is in process of gradual withdrawal, after having accomplished its general purpose of instilling in man and of evoking the capacity for one-pointed devotion to individual purpose, this developed capacity can now be raised to the level of wiser devotion to the universal good and to more spiritual ideals which the stimulation of and the rhythm and group discipline inducing seventh ray makes possible.

Wisdom, beyond intellect, is the ingredient of the higher mind in close association with spiritual intuition. It fosters understanding and universal goodwill. It is therefore capable of dissolving hate, resentment and the rather paranoid tendencies so prevalent today, as conditioning factors in the human temperament and consciousness.

The effective establishment of the brotherhood of man is now a distinct possibility. Communication and contact between people and peoples are now so universal and inescapable, as a direct result of the scientific advances of the last few centuries, that mutual accommodation and service in the broadest sense are now recognised as absolute prerequisites to the survival of the human race, as well as of the lower forms of life on the planet.

This is, of course, no small undertaking while the emotional fires are still burning fiercely around the globe. They will inevitably burn themselves out as the conditioning energies and forces of the new age find progressively greater response, acceptance, understanding and application. This will

mark the starting point of a new trend, the most important and gratifying one in the evolutionary career of mankind up to this point in its unfoldment.

We do not stand alone in our struggle. However, as the Ageless Wisdom teaches, according to the evolutionary programme adopted by our Logos when he ensouled this planet as his body of manifestation in the solar system it is peculiarly up to us, individually and collectively as entities capable of creative vision and endowed with the capacity to make free choices, to discover ourselves the source within us which harbours the dual principle of divine wisdom conditioned by love and of love supported by wisdom, evoke it and allow it to guide us in our relationships with all forms of life. It is the same principle which rules all of creation, microcosmically adjusted to our particular needs and to our potential capacity for experiencing it and for expressing it. It is the God Immanent structured after the pattern of God Transcendent.

"These and greater things shall ye do" were the words of Christ 2000 years ago when referring to this fundamental fact in relation to man's divine nature. The potential is there, locked in and part of our structure. It remains for us to awaken it, to develop it and to externalise it fully. We have now developed roughly one half of our potential for this evolutionary life wave on our planet, and we stand at the gate of entry to our higher and better half. By becoming better and wiser people it will meet us half way and illumine our consciousness when invoked with earnestness and true aspiration by heart and mind.

Study Groups

Study groups are invited to write in for a special offer of the Beacon magazine. Please indicate the size of the group and the number of copies required.

On Symbolism*

by G. A. Jansen

*"God meditated, God visualised, God spoke
and the worlds came into being".*

ONE of the words which everybody comes across in daily life and which stands for an enigma is the word "symbol" and especially with regard to what it "symbolises". As we all know, this word has penetrated into our everyday language and without further thinking we say for example: "symbolically speaking" or "a symbolic gesture" or "a symbolic punishment" etc. etc. However, the moment one asks oneself honestly: just what is a symbol and what is the exact meaning of the word, one has to admit that it is indeed difficult to give a valuable explanation.

Let us first of all then look at a few explanations re the word "symbol."

Serge Hutin, in his magnificent book *Dictionnaire des Religions* gives the following definition:

"A symbol is a tangible sign, representing especially an abstract theory. The symbol attempts at suggesting the abstract by means of the concrete. All esoteric movements are characterised by the use of symbols. Among the Christian symbols we find the cross, representing Christ and the Christian religion; the circle in a triangle as a symbol of the equality of the three persons of the trinity; the fish: the victorious lamb: the pelican, opening its breast to nourish its small ones. (three symbols of Jesus Christ). The last symbol, the pelican, is specially used by the Hermetists, by the Rosicrucians and the Free Masons; the dove as a symbol of the Holy Spirit; the winged man, the winged lion, the winged ox and the eagle are symbols which stand for the four evangelists".

It goes without saying that the Tibetan refers very often to symbols, symbolism and symbology throughout his work. Somewhere he says, quoting the great poet Carlyle: "In a symbol lies concealment or revelation" and the Tibetan himself then goes on:

Symbols are intended for:

- a. The little evolved. They teach great truths in simple form.
- b. The bulk of humanity. They preserve truth intact and embody cosmic facts.
- c. The pupils of the Masters. They develop intuition.

Moreover, says the Tibetan, there are three keys, namely:

1. The cosmic interpretation of a symbol, standing for cosmic facts, for example darkness, light, the cross, triangle.
2. The systemic interpretation, dealing with evolution of our solar system and all that is therein.
3. The human interpretation, dealing with man himself, for example the cross of humanity, the seven branched candlestick, standing amongst others for the seven human rootraces.

We should also consider, the Tibetan continues, that there are four kinds of symbols, namely:

1. Symbols of extraneous objects, i.e. the physical plane things.
2. Symbols of emotional nature; astral plane things; pictures.
3. Numerical symbolism. Lower mental. Symbolology of numbers.
4. Geometrical symbolism. Abstract symbolism. Higher mental.

In this category we can bring Pythagoras with his teaching on geometrical symbolism of the universe and who called the First Cause "the Great Geometrician of the Universe".

In the first volume of the *Secret Doctrine* Madame Blavatsky quotes the Pranava Veda, dealing with the lotus and where it says: "The lotus is symbolical of both the macrocosmos and the microcosmos, because:

- a) The seeds of the lotus contain in miniature the perfect plant.
- b) It has its roots in the mud, it grows up through the water, it is fostered by the warmth of the sun and blossoms in the air.

Macrocosmically speaking the mud stands for the objective physical solar system; Water stands for the emotional or astral nature; the flower on the water stands for fruition of the spiritual; the method stands for cosmic fire or intelligence.

*Address given at the Arcane School Conference in Geneva, May 1969.

Microcosmically speaking the mud stands for the physical body; water stands for the emotional or astral nature; the flower on the water stands for fruition of the buddhic or the spiritual; the method stands for the fire of mind.

I shall come back to the symbol of the lotus with a few more examples later on.

In *A Treatise on Cosmic Fire* the Tibetan says: "Matter is but a symbol of a central energy. Forms of all kinds in all the kingdoms of nature and the manifested sheaths in their widest connotations and totality are only symbols of life, but what that Life itself may be remains as yet a mystery".

When reading this, I had to think of Goethe who, five years before his death, wrote to his friend Eckermann: "We are all moving forward in the midst of mysteries".

Somewhere in Faust, Goethe makes Faust say: "The door to the world of the spiritual is not closed. It is your spirit that is closed, your heart that is failing", which may very well mean that according to this great and universal thinker, we are lacking heart in its real sense to perceive the meaning of symbols intuitively. For Goethe was convinced of the fact that we are surrounded by symbols and factually live in them. In Faust we hear him say: "All the transitory is but symbol. Here below the insufficient becomes event".

Quoting the Tibetan on symbols once more, he says somewhere: "These exoteric symbolic forms are of many kinds and serve many purposes and this is largely responsible for the confusion in the minds of men on those matters. All symbols emanate from three groups of Creators, namely:

1. THE SOLAR LOGOS: Who is constructing a temple in the heavens not made with hands.
2. THE PLANETARY LOGOI: Who, in their seven groups create through seven ways and methods and thus produce a diversity of symbols and are responsible for their concretion.
3. MAN: Who builds forms and creates symbols in his work of every day, though blindly and largely unconsciously. However, he merits the name of creator as he utilises the faculty of mind.

A beautiful and profound explanation of the significance of a symbol is given by the Tibetan in the following words: "A symbol is itself an expression of an idea and that

idea has behind it, in its turn, a purpose inconceivable as yet".

Subjective Interpretation

Speaking about the subjective interpretation of symbols the Tibetan says that as soon as man begins to use his mental apparatus and has made even a small contact with his ego, then three things occur:

1. He reaches out beyond the form and seeks to account for it.
2. He arrives then at the soul which every form veils and this he does through a knowledge of his own soul.
3. He begins then himself to formulate ideas in the occult sense of the term and to create and make manifest that soul energy or substance which he finds he can manipulate.

Those amongst us who have any true conception about occult meditation will immediately realise the great importance of the book by the Tibetan and Alice Bailey on the *Light of the Soul*, as therein we are taught for our meditation work to take a form, concentrate on it, then meditate on it until, through contemplation of that which lies behind the form, or mere symbol, will come real illumination of the reality behind the symbol.

Going deeply into this whole problem of symbols the Tibetan asks us to remember that when we talk and think in symbols, we are placing something between ourselves and reality, something protective, interpretive and significant, but something nevertheless veiling and hiding.

In his book on *Glamour* the Tibetan says amongst others as follows, which links very well up with the work of meditation, suggested in the book on *Light of the Soul*.

"The study of symbols viewed as a whole, involves therefore three stages:

"First, the investigation of a symbol and the consequent progress of the analyst from one progressive stage of awareness to another, to a gradual inclusion of the entire field covered by the symbol.

"Secondly, the intuitive perception of the symbols to be seen everywhere in the divine manifestation.

"Third, the use of symbols on the physical plane and their right adaptation to a seen and recognised purpose, leading to the subsequent magnetisation of the symbol with the needed quality through which the idea can make its

presence felt, in order that the intuited qualified idea may find proper form on the physical plane. It is of value to remember that the study of a symbol *exoterically* involves the use of the brain and the memory. You endeavour to study line and form, number and general external aspects, knowing that each line has significance, all numbers have their interpretation and all forms are symbols of an inner quality and life.

"I would like to make clear to you that there is no set interpretation of any symbol and that for each human being that symbol, whatever it may be, will convey unique meaning. A lack of interest in symbols presupposes usually a lack of interest in the due interpretation of life forms and their meaning. Also, too much academic interest in symbols may presuppose a tortuous and intricate mind, which loves design and line and form and numerical relationships, but which misses entirely the significance of meaning. The balancing in the mind of form and concept, of expression and quality, of sign and meaning is vital to the growth of the disciple and the aspirant."

It is simply astonishing, when going through the Tibetan's books, what a wealth of valuable information he has given us on symbols. In *Light of the Soul*, the book for which he gave the translation of the Yoga Sutras by Patanjali and for which Alice Bailey wrote the commentary, she gives of Sutra 44 of Book II, which reads:

"Spiritual reading results in a contact with the Soul, or divine One" the following explanation:

"A symbol is a form of some kind which veils or hides a thought, an idea or a truth and it might be laid down therefore as a general axiom that every form of every kind is a symbol, or the objective veil of a thought. This, when applied, will be found to refer equally to a human form, which is intended to be the symbol (or made in the image) of God; it is an objective form, veiling a divine thought, idea or truth, the tangible manifestation of a divine concept. The goal of evolution is to bring to perfection this objective symbolic form. When a man knows that, he ceases to identify himself with the symbol which is his lower nature. He begins to function consciously as the divine inner subjective self, using the lower man to veil and hide

his form and daily dealing with that form so that it is moulded and wrought into an adequate instrument of expression. The man seeks to see below the surface and to touch the divine idea".

Ray Forces

When speaking about ray forces and our hands and that certain centres transmit their energies via the right hand and others via the left and then speaking of the hands of the disciple as they wield the sword, the Tibetan says that the sword, as a symbol, stands amongst others for the following things:

1. The sharp, two-edged sword is the discriminative faculty which reaches to the roots of the being of the disciple and separates the real and true from the false and impermanent. It is wielded by the ego from the mental plane and is spoken of as the "sword of cold blue steel".
2. The sword of renunciation, or that double bladed axe which the disciple willingly applies to anything he considers as likely to hold him back from his goal. It is applied primarily to the things of the physical plane.
3. The sword of the spirit is that weapon which in the hands of the disciple cuts down before the eyes of the group he is serving the obstacles which stand in the way of group progress. It is only wielded safely by those who have trained their arms to wield the other swords and in the hands of an initiate is a most potent factor.

Here I should like to make the following observation: all the material dealt with in this short address has been cut down to the very limit, owing to lack of time. It should, however, be understood that no matter which single topic mentioned so far could be taken by itself to form a full talk, elaborating just one single item. However, as said before, the importance of symbols, specially in the life of a disciple, is so great and the understanding of them of such tremendous significance, that I wished to bring a more general presentation of what symbols may stand for. I have compiled these statements on symbolism and symbols for you in a real spirit of enthusiasm as I have myself such a deep appreciation for this subject and, when studying in a good book about this topic in a quiet hour of concentration, a strong urge takes possession of me to explain this wonderful universe which is the realm of symbols, to everybody else.

Well-Known Symbols

Our magazine *the Beacon* for example brought in the year 1929 an article from the *Theosophic Isis* of the year 1896, where we read amongst others: "Let us take the three well known symbols of the circle, the cross and the crescent. The circle is the symbol of the sun, the principle of fire and the monad in man. The crescent is the lunar symbol, the principle of water throughout nature, the astral body in man. The cross symbolises death, change, corrosion, resurrection. Four pointed, it is the symbol of matter, ever changing. Let us now apply these basic symbols to some of the planetary signs, for example the symbol of Venus is a circle surmounting a cross. Translating this, we have the solar, spiritual circle dominating the cross of matter. The symbol of Mars is the Venus symbol reversed or the cross of matter dominating the spiritual principle.

In Mercury we have the lunar crescent, the horns of plenty, upon the solar circle, dominating the cross of matter. The three basic symbols are here combined in equilibrium, representing the totality of nature, that which contains all. Here it is interesting to recall the use of mercury in alchemy. Compare also the symbol of the planet Mercury with that of the zodiacal sign Taurus, which consists of the lunar horns in equilibrium with the solar circle. We know from *The Secret Doctrine* that through Taurus the solar system receives its spiritual influence. In Taurus is the star Alcyone, the central sun of our universe."

And the article continues: "Of the pentagram or the five pointed star, very much has been written. In operative occultism it is the most potent of all symbols, representing as it does, the will of man dominant over, and controlling the four elements of the lower nature. Reversed, with the horns of evil uppermost, it typifies the black adept, or one in whom the four elements or selfishness are dominant over the will."

Here I should like to observe that for example Eliphas Levi attaches the greatest importance to this five pointed star with regard to practical magic, black and white. Goethe, one of the greatest knowers who expresses occult laws, rules and principles in his unforgettable dramas and prose, as Richard Wagner did in his operas, brings us

a most fascinating fragment on magic in the beginning of his Faust, part one, where Mephistopheles, the spirit of negation, could enter into Faust's room (room, symbolically understood of course) because the five pointed star was not well drawn on the threshold, the consequences of which may prove to be disastrous to him who works with magic. However, it would take much too much time to explain the deeper sense of this symbolism.

"The hexagram or the six pointed star consists of equilibrated symbols of fire and water, the higher and lower natures. The six angles correspond to the six principles or the six planets, the point in the centre corresponding to the sun.

Finally, to draw a symbol is to write down an idea, and not in mere arbitrary form, but in the form prescribed by æons of stress. To draw a symbol *wisely* is to concentrate within its form the force which it represents. This is what I meant when I spoke about the unwisely drawn five pointed star on the threshold of Faust's room which enabled the evil force (Mephisto) to penetrate.

And in a Course of Symbolism, by Alice Bailey, which was studied in the Arcane School over thirty years ago, we find that "all esoteric work, that is of the correct kind, should include the interpretation of symbols for the following reasons:

The further along the path that an aspirant progresses, the more he has to work through the medium of symbols. The great truths of all the religions have always been held concealed in symbols. When the esoteric significance of the great world symbols is comprehended, we shall produce then the universal religion and thus end the dissension, separation and controversies that are now to be seen among the adherents of all the great faiths."

Moreover, the Masters teach their students primarily through the medium of symbols. They say to a student: "Take this symbol, meditate upon it, carry it in your thoughts from day to day and arrive at its significance."

The consideration of symbols and meditation upon them so as to arrive at their significance has a very definite effect upon the mental body. It develops in the student the

continued on page 146

The

United Nations

demonstrates Synthesis, Unity and Fusion

"The focal point through which the Lord of Love will work on Earth."

A TREATISE ON THE SEVEN RAYS, VOL. V. PAGE 620.

EVERY one of us to-day, whether he realises it or not, lives precariously under the threat of the extinction of his entire species. The state of the world is everyone's concern and responsibility, and a deep fear pervades, producing stress, disorder and disruption in the individual, in the races and in the nations. Everyone is afraid of everyone else; is afraid of being afraid; and afraid of not being able to do anything about it. In this state of tension anything might happen any moment. After the bang, there would be silence, if not forever, at least for a long time.

Much interest has been aroused in Dr. Conor Cruise O'Brien's conception of the United Nations as a strong life-line, a saving force, and the very substance of the healing of the nations; and, if your inclination is to turn the page in boredom at yet more words about the now rather unpopular United Nations, it may be that through the following insights you will find this attitude quickly dissipated as one by one veils are withdrawn, truth explained and possibilities revealed which speak immediately to the heart, inspiring each of us to "do our work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation."

Dr. Cruise O'Brien's ideas beautifully illustrate the three aspects of human development: integration of the personality and fusion of personality with the soul; conscious unity of the soul with all other souls, leading to the state of synthesis or identification with the whole.

To begin with synthesis. At this level occultists could say that the whole conception of the United Nations is archetypal; that is, it is one of the great myths which are implanted in humanity by the Creator by way of control-pattern, compulsively urging mankind towards planned divine objectives. The law is

unavoidable in the long run, but its interpretations are manifold.

Conor Cruise O'Brien says the United Nations is an imaginative creation, deliberately designed from its beginnings, in the Atlantic Charter, the Washington and Moscow Declarations, and the unveiling of the Charter in the San Francisco Opera House, to appeal to the imagination of mankind. We should approach this imaginative work as we approach others of the same kind: with the realisation that its truths are not literal truths and its power not a material power. Since the United Nations makes its impression on the imagination of mankind through a spectacle presented in an auditorium with confrontations of opposing personages, it may be said to belong to the category of drama. Since the personages, individually or collectively, symbolise mighty forces, since the audience is mankind and the theme the destiny of man, the drama may rightly be called sacred. He uses the word as implying association, not with a supernatural order, but with those human needs which address themselves to such an order; the needs which create prayer, ritual and holy symbols. The origin of the United Nations drama is essentially the same as that of all sacred drama, in fear and in prayer. In the ancient drama the fear was of the gods, and the prayer was addressed to the gods. In this modern drama man's fear is of man, and his prayer addressed to man. But the burden of the prayer, the aversion of a doom, is as it was of old . . . to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind.

Power to recommend

The United Nations has, under the Charter and also in reality, no power except the "power to recommend", a metaphorical form

of power. A General Assembly resolution has the force of law in the same sense as has a sacred song, it provides spiritual encouragement and comfort and induces a sense of collective righteousness and of the legitimacy of a common endeavour. (We know that righteousness is a shamballic energy.)

The General Assembly is a repository for our highest aspirations, not for the lodgement of more material power. For this reason reverence is necessary, the reverence which is appropriate to the essence of an institution which is humanity's prayer to itself to be saved from itself. The prayer is acted out through a spectacle which is often absurd and even ignominious; the spectator must remind himself that behind all the nonsense remains the dimension of the sacred.

The great merit of the United Nations is that it has proved itself to be possible by actually existing; the governments of the world, except China, the Koreans, the Vietnams and the Germanies, have been able to come together, under its rules, and perform ceremonies which do provide a kind of communion for humanity as a whole. Synthesis is. It provides opportunities for continuous contact, and unpublicised adjustments of matters in dispute. The United Nations is an international shrine, without a Church, though the regional information offices, working together with local United Nations Associations, do represent an aspiration towards organising a world-wide communion of believers in the United Nations. The religious and the political can no longer be separated; the sacred function of this place is a political one; the rituals for the aversion of the doom are political rituals. The ritual at the brink is also a ritual of the solidarity of the human species, under the threat of nuclear destruction. All the branches of the human race are represented in this ritual; all are here under the same menace. Rituals of nominal hostility covering tacit condonation have high importance in the working of survival, and for such rituals the participation of all the branches, in a dramatised "verdict of humanity" is essential. Thus those Asian and African States which allowed themselves to be drawn, by various means, into "condemning" the Soviet Union over Hungary were in appearance handing down a moral verdict but in actual fact were helping the

United States to save its dignity while refraining from intervention. Those Asian and African States which abstained, on the other hand, helped to save the dignity of the Soviet Union, also important in the negotiation of this dangerous corner. Those who were apparently "on opposite sides" were in fact playing their appropriate parts in a ceremony of survival.

Many condemn the situation in South Africa as a threat to peace which South Africa denies. Yet, if the survival of the species requires an acceptance of the basic solidarity of the species, as seems probable, then conditions in which one variety of the species oppresses others, by reason of the mere fact that they are different varieties, do constitute a danger to the survival of the species, a threat to the peace in the most basic sense of the term. There is therefore no contradiction, but a profound harmony, between the *rôle* of the United Nations in helping to safeguard the survival of the species and its *rôle* in trying to end situations in which one variety of that species by its treatment of others, implicitly or explicitly denies the solidarity of the species, and executes that denial by the use of oppressive force. It is the behaviour of the dominant variety, and not the resentment of that behaviour by the other varieties, that constitutes the primary threat to the peace.

Where Christ Dwells

So much for Synthesis, Life, the One. While synthesis is connected with righteousness, unity is related to peace. The Tibetan tells us that unity, our second section, is achieved, or created; is the weaving together of the threads of consciousness; the "midst" where Christ dwells; the Word. And where else but in the General Assembly is the place for the creation of Unity?

It is extraordinary how often United Nations people who know very well that the United Nations does not have any real power in the sense in which the real world uses the term, solemnly discuss the question of where, in which organ, the "real power" lies. The fact is that, the United Nations is, as someone said about religion generally, "a reality, but a fantastic reality." Its power is also primarily fantastic. And the main seat of the fantastic power is the main theatre, the

General Assembly. Here the spectacle is acted out. It is the talking, the affecting of international public opinion which is of prime importance.

A sense of community is produced by inter-racial experiences. These have varying degrees of solidarity, but all have shown enough stability to indicate that they are based on real interests, however established. And it is the interplay of these interests, around the common interest in survival, that constitutes the life of the United Nations.

Here can perhaps be mentioned the importance which Conor Cruise O'Brien accords to the *role* of the Secretary-General. As the High Priest of the Sacred Drama he must not be a tool of any party but should remain "ritually pure". Just how grave the implications of profanation are for the United Nations we can see immediately if we consider that crisis which brought the world nearest to the brink of thermonuclear war: the Cuban missile crisis. If Hammarskjöld had still been alive and Secretary-General, he could have played no part in the resolution of that crisis, since he was regarded by one of the powers in confrontation as being a tool of the other. U Thant, who had the Congo operation thrust on him, and who had not been responsible for the key decisions, did not suffer from the same disability. He was able, therefore, to make an appeal which the Soviet Union could heed with propriety if it wished to do so, as it did.

The involvement of the Secretary-General in local, peace-keeping operations increases the danger of world war. The function of the Secretary-General is that of mediator. His *role*, is that of peace-keeper. It is both possible and urgently necessary to restore and safeguard the spiritual authority of the Secretary-General and this can only be ensured by taking responsibility for peace-keeping operations away from him. He should have no responsibility for the conduct of any military operation whatsoever. The action of Lie in Korea and of Hammarskjöld in the Congo undermined their own authority and the *role* of the Secretary-General. Repudiation of the Secretary-General by one of the powers means the end of the Secretary-General as high priest of the shrine of survival. He can no longer mediate.

Spiritual Blessing

The Secretary-General has no material power; only the spiritual power of blessing the action of others. It is apparent that if the rites are not so conducted as to conserve the maximum charisma for the sacred drama and for its central figure, the Secretary-General, then the emergency performance, which may be the last barrier between humanity and self-destruction, may be prevented from exercising its saving power. Liberation from temporal responsibility would also allow the Secretary-General more time, free from day to day pressures, for thought and discussion directed towards the lowering of international tensions, and for the establishment of relations ready to stand the strain of an emergency. He would have much less to do, and he should have much less to do, and more time to think and, in a secular way, to pray.

By his style and demeanour, more than by any single thing he actually did, Dag Hammarskjöld projected the sense that the United Nations was extremely important. U Thant may have done more to strengthen in the long term, the moral authority of the United Nations than either of his more spectacular predecessors were able to do. His sense of the requirements of the sacred outweighs his lack of a dramatic sense.

Dr. Cruise O'Brien proposes that there should be an executive officer other than the Secretary-General who shall carry responsibility for peace-keeping operations.

Finally we come to fusion, the third section of the synthesis, unity, fusion theme; or life, quality and appearance. One means of achieving soul-personality fusion is the "as if" technique. A large part of the dignity and prestige necessary to the function of the United Nations rests on fiction and pretence and yet is none the less real and vital. The Tibetan has much to say about the "as if" technique, and from a reading of Stanislavsky's "An Actor Prepares" or C. G. Jung's technique of "Active Imagination", we realise the relation of this method of appearance, to fusion, to drama and especially sacred drama.

We learn of the importance of "playing to the gallery" in the General Assembly. Also everyone acts as if there were some kind of world government; the Secretariat acts as if it were an international civil service.

In front of the General Assembly members

must appear to think that "race" is wrong, must employ anti-racist language in public. An interesting observation is made here: that for centuries Christianity imposed restraint on racial feelings of hatred, but Nietzsche's doctrine of freedom-to-hate went out through intellectual semi-intellectual and sub-intellectual Germany and broke through all inhibitions in the same way as Freud liberated sex. Humanity now senses to what extremes of genocide these hatreds can lead and sees such hatred as a threat to total survival. People now know that the subjection of the non-white majority of the human race is wrong. There is a large increase in African membership. The Africans, because their own politics contain such large elements of symbolism and drama, seem to have grasped from the beginning the true possibilities of the United Nations. The white man's contempt, hatred and fear are aroused by the black actors on the stage of the United Nations and must be masked. But outside, too, he is affected by what his friends will think of him and must keep up the *rôle* acted in the General Assembly, so that in time "as if" really influences him and new sentiments force their way in. The United States and African delegates must be seen to be on good terms. The power of the South African army and police is real, that of the United Nations symbolic only, yet this power of rhetoric can influence public opinion and squeeze it towards action. An individual working with the "as if" technique on his own can excuse his failures, but acting "as if" on the world stage imposes strong pressures towards change which are not easily evaded.

Imagination and Conscience

What is new in the United Nations is the possibility it gives to weak nations, black ones in particular, to act on the imagination and conscience of a great country in the impressive setting of the Assembly Hall. The ritual possibilities open to small countries for "solving" their special problems for good or ill by "acting them out" are many and varied. Often Western powers would not go far in "African" direction were it not for African indignation and impatience acted out in the Assembly. There are those that wonder "what gets into" delegates who press their govern-

ments for authority to support African propositions.

The United States has far more influence over the United Nations than some imagine, but the continuing drama of the United Nations has more influence over the United States through the frozen *rôle* and the "sustained image" than any American or European conservative can contemplate with anything less than deep disquiet.

The sacred drama of the Assembly with its multicoloured cast, has something to do with peace and race and a deep connection between them. It seems to mean that without mutual respect among the branches of the human race there can be no safe peace. It seems also to mean that this respect is not likely to be universally achieved entirely by peaceful methods. And the white powers have acquiesced in these suggestions to a greater extent than they intended or than their peoples yet understand. Public exhortations, invitations to Washington and Moscow, wooing by important powers, praise for the acumen. . . etc. . . go to make up more acceptable political context for action, largely for the background reason that negotiations through large conferences make so strong an appeal.

Conor Cruise O'Brien stresses the importance of there being no secrets between the nations. This also relates to fusion, for it is well known that secrets, secret societies, are intended to make "special" the individual or the group as distinct from the rest of humanity. He says that on the face of it, the very idea of a United Nations secret is an anomaly. The Secretary-General, and under him the Secretariat, are the servants of the principal organs of the United Nations, the General Assembly and the Security Council, and there is nothing in the Charter to suggest that the servants are authorised to have secrets from their supposed masters. Certainly the framers of the Charter can hardly be supposed to have intended that the Secretariat should systematically keep some of its more important activities secret from one of the permanent members. Yet there is no doubt that this has become the case. Senior Soviet officials in the Secretariat have been systematically kept from access to all important information; the hallowed system of neutralising all Russians within the Secret-

ariat has been in operation from the beginnings of the United Nations. A more sophisticated method of keeping the Russians uninformed has succeeded the old crude method of complete bypassing: the new method dating from the accession of U Thant, consists in "keeping all Soviet staff minutely informed of everything that happens within the Secretariat provided that it is of no consequence." A Soviet staff member is suspect; an American citizen always "acts righteously". All nationalities should be treated as exactly on the same footing in point of reliability. Also since it is a matter of fundamental principle that only survivors should take part in the drama of survival, the seating of a Chiang Kai Chek delegate in the place of China is the great sin of the United Nations, the sin against survival.

Nothing to Fear

The Secretariat should be able to function in such a way that neither it nor anyone else has anything to fear from its workings being known to all the permanent members. The critique, and the breach, of prevailing forms of United Nations secrecy, can therefore be combined with full respect for the kinds of secrecy which the United Nations actually needs in order to perform the functions envisaged by the Charter. Secrecy designed to cover transactions not envisaged by the Charter, and potentially detrimental to its main purpose, deserves no respect.

The many Inter-Governmental Agencies related to the United Nations, Agriculture, Trade, etc, can be considered in an interesting way: over the ages the spirit of civilisation takes root in suitable soil. Thus, in the Middle Ages the Church was the centre of all

civilised activity and the home of education, medicine, arts and crafts, which activities in time became the responsibility of separate faculties unconnected with the Church; to-day even religious administrations have almost been taken away. Has the spirit of civilisation in our time alighted upon the United Nations, the new archetype or control-centre? Is here now our growing point from whence springs the new world religion of the unity of the nations, with allied service activities of a world-wide nature?

Dr. Cruise O'Brien says there must be a quickening of interest in the United Nations as it actually functions. We must have realism, not idealistic utopian schemes of material world government. Human survival is in fact in danger. It is not a problem of survival in ideal conditions, but through a series of often sordid, brutal and unjust "nows". If we cannot avoid utter disaster by the ways we use the present highly imperfect "machinery" the perfect kind will never come into being. There must be a sustained and multiple enquiry so that we all understand each other a little better. Surely it is time that more minds, and more of the best minds, were preoccupied with the nature and future of the United Nations.

Précis by EMILY SKILLEN
Based on the book:
*the UNITED NATIONS:
SACRED DRAMA*

by:

Conor Cruise O'Brien,
Feliks Topolski

Published by Hutchinson, price 63/-

The text has been freely used in the above *précis* by kind permission of the author.

On Symbolism

continued from page 141

capacity to work through the abstract mind and consequently it is one of the means whereby we build that antahkarana and which enables the knowledge, illumination and wisdom of the upper Triad to pour down into the lower mind.

Through the use of symbols, the faculty of creative work is aided. We are told in the

ancient scriptures that "God meditated, God visualised, God spoke and the worlds came into being." Later on, when we become co-operators in the plan of evolution and are creators in some department of the creative work ourselves, we have to employ the same method. Therefore it is essential that we learn not only to interpret the symbols but also the capacity to visualise.

(Continued)

The World Needs Knowers

by M. E. Haselhurst

... Esoteric students must face seriously the unfoldments of consciousness that must ... manifest themselves.

THE world-wide upsurge of interest in esotericism in its many aspects highlights the need for men and women who *know*. In an age of advancing science, esotericism needs the scientific approach from those who add experiment to belief to produce direct experience.

This does not imply demand for an upsurge of psychic capacity. Far from it. Uncontrolled, involuntary psychic powers perpetuate glamour, thus delaying soul contact. But the time has come when the world's working disciples should be giving serious attention to available information concerning the inner apparatus connecting the physical and subtler planes; to the techniques necessary to bring such apparatus into functioning activity, and to the experiences likely to be undergone in bringing about this shift of consciousness.

Various aspects of the needed knowledge are to be found in the many books on occultism and esotericism now available, especially, perhaps, in the volumes dictated by the Master Djwhal Khul to Alice A. Bailey, not because these are better than other books, but because they contain more recent statements concerning the Ageless Wisdom teaching. This information needs to be systematically collated. The laws relating to the unfoldment of the required mechanisms within the physical-etheric bodies need to be shaped into coherent formulas, in order that esoteric students may face seriously the unfoldments of consciousness that must, at some time, in some situation, manifest themselves.

Such unfoldments are an inevitable outcome of sustained and selfless effort to demonstrate the life of the soul whilst living as a useful citizen on earth. They may, in some cases, be delayed for particular reasons in any specific lifetime, but that they must and will appear in due and proper time is an inescapable fact, in the light of which students learn to live and work.

The necessary effort demands courage as well as conviction. It calls for the eradication of lingering glammers concerning the life of discipleship, and for acceptance of the fact that somewhere along the road the accumulated ugliness of past mistakes will have to be faced, acknowledged, and thereby overcome. This is that confrontation of the dweller on the threshold which is taught in esoteric doctrine. It is an experience which does not require emphasis, since when it occurs the student will have developed the spiritual qualities needed for the confrontation. It should, however, be taken into account in the total formulation of needed esoteric unfoldment.

The Master Djwhal Khul (the Tibetan Teacher) says that "the light of illumination throws into relief, and brings into the foreground of consciousness, those thought forms and entities which depict the lower life and which in their aggregate form the dweller on the threshold." (*White Magic*, p. 184).

Max Heindel, in his book *The Web of Destiny*, describes this dweller as the "composite elemental entity created on the invisible planes by all our untransmuted evil thoughts and acts during all the past period of our evolution. This 'dweller' stands guard at the entrance to the invisible worlds and challenges our right to enter therein. This entity must be redeemed or transmuted eventually. We must generate poise and will-power sufficient to face and command it before we can consciously enter the super-physical worlds."

The same writer, in another book, *Rosicrucian Philosophy in Questions and Answers* tells us that "in *Zanoni* Bulwer Lytton speaks of a fearsome spectre which met Glyndon as he was attempting a step in unfoldment not hitherto attained by him, and that is called in occultism the dweller on the threshold? Between the time of death and a new birth

this 'dweller' is not seen by man, but it is the embodiment of all our past evil deeds, that must first be passed by anyone who wishes to enter the inner world consciously and attain to a full knowledge of conditions there. There is also another dweller which is the embodiment of all our good deeds, and that one may be said to be our Guardian Angel. If we have the courage to pass the hideous one, which is perceived first because formed of coarse desire matter, we shall soon attain the conscious help of the other. . ."

The Tibetan Teacher directs our attention in this matter beyond purely individual considerations. He links it to the great energy rays of manifestation, pointing out that "fear constitutes the dweller for most second ray people, just as ambition and love of power, backed by frantic desire and unscrupulousness, form it for the first ray types. For third ray people, the dweller is characterised by the crystallised thought-form of intellectual achievement for selfish ends, and the use of knowledge for personality objectives."

Immediate range of attention

Many disciples and aspirants are vaguely aware of these facts, but tend to push them aside, to shut them out of their immediate range of attention, either through an unwillingness to face the implications involved, or reluctance to include in their programmes elements that are unpleasant, fear-provoking or pregnant with difficulty. This attitude is tenable, it can even be regarded as a safeguard, in the early stages of esoteric effort. But it has to be outgrown, and attitudes adopted that will lead to the overcrowding of this initial obstacle to conscious work on the inner planes. The way, as Alice Bailey points out, "lies in establishing close relations between the soul and the brain, via the trained and controlled mind. 'As a man thinketh, so is he.' As he dwells upon the nature of his omniscient soul, he becomes like that soul. His thought is focused in the soul consciousness and he becomes that soul in manifestation through the medium of the personality."

These various lines of approach indicate that the problem confronting those who seek to facilitate conscious activity on both inner and outer planes is that of equating the capacity for spiritual perception plane levels. A

point of importance is that "in both cases the triplicity of soul, mind and brain must play their part, though with a differing orientation. It becomes a question of focus. The brain is active in practically a sub-conscious manner towards the instincts and habits which guide our physical plane life and appetites. Through right education it learns to be receptive towards impressions emanating from the mind, and instead of being only a sensory register or recorder, it learns to respond to thought impressions. The mind in its turn has an instinctive tendency to record all outer information but can be trained to be *receptive towards the soul*, and to register information coming from that higher source. With time and practice it becomes possible to acquire facility in using either brain or mind actively or passively, eventually bringing about a perfect interplay between them, and finally between the soul, the mind, and the brain." (*Intellect to Intuition, page 140*)

When this happens, when the soul has learned to handle its instrument through the medium of the mind and the brain, direct contact and interplay between the two becomes increasingly possible and steady "so that a man can at will focus his mind upon earthly affairs and be an efficient member of society, or upon heavenly things, and function in his true being as a son of God, capable of living in two worlds at once: he is a citizen of the world we mortals know so well, but also a member of the Kingdom of God." (*Intellect to Intuition, page 143*)

This appears to carry us a long way beyond those consciously perceived and understood mechanisms which are necessary for those who seek to serve God and their fellows. Actually, there are close connections, one of which is the widely recognised light in the head, which is essentially a response at brain level to the illumination which is streaming down from the soul or, at a later stage, from the Monad.

It is a commonplace of esoteric teaching that the personality hides within itself, as a casket hides the jewel, that point of soul light which is known as the light in the head. This is found within the brain and is only discovered and later used, when the highest aspect of the personality, the mind, is developed and functioning. Then the union with the soul is made, and the soul functions

through the lower personality nature.

This makes clear the value of studying abstract and complex formulations relating to esoteric philosophy. By such means the mind is activated along right lines, and is made capable of receiving impressions from the soul. But the study needs to be turned inward also, leading to cognisance of the interior processes which lead to direct esoteric knowledge, transforming a man thereby from an aspirational student to an illumined but practical helper of men and knower of God.

The Master Djwhal Khul states that the light in the head is the forerunner of the later stage of initiation. It occurs when the soul light penetrates into the region of the pineal gland which is often referred to in esoteric teaching as the seat of the soul and the organ of spiritual perception. It is the objective manifestation of the head centre (the thousand-petalled lotus). The centre between the eyebrows (ajna centre) has as its concrete aspects the pituitary body. The pure mystic has his consciousness centred in the top of the head, almost entirely in the etheric body. The advanced man is centred in the pituitary region. When, through occult unfoldment and esoteric knowledge, the relation between personality and soul is established, the resultant inter-action of positive and negative forces establishes a midway spot in the centre of the head, in the magnetic field, which is called the light in the head.

This light in the head, which is an effect of soul energies, is essentially of a phenomenal nature. Much spiritual growth may, and often does, take place, without the light becoming manifest. None the less, it is an experience related to spiritual unfoldment, and as such merits attention and careful evaluation.

Underlying this new focus of attention, sub-standing the conscious expression of soul power, is a statement to be found in Alice A. Bailey's book, *Initiation Human and Solar*, page 67.

"Instruction is being given at this time to a group of people who have come into incarnation to do the work of linking up the two planes, the physical and astral, via the etheric."

Serious consideration of this statement drives us back to the need of becoming knowers, people who are aware in the physical brain consciousness of the soul, its objectives and modes of manifestation. Diligent study of

the matter, from all available sources, will help produce the desired condition, and will also aid in presenting the matter to other students, inviting their co-operation. There is, however, another, more fundamental aspect of what is an all-inclusive effort. For it must be remembered that "each of us is recognised by the brilliance of his light. This is an occult fact. The finer the grades of matter built into our bodies, the more brilliantly will shine forth the indwelling light. Light is vibration, and through the measurement of vibration is fixed the grading of the scholars . . . when we build in the right vibrations, and attune ourselves to the right key, nothing can prevent us finding the Master." (*Initiation Human & Solar*, page 68)

Here is indicated the technique for those who would become knowers, pillars of light in a world that drifts, at best, in the twilight of vague aspiration. To become a knower means facing the task of co-ordinating brain, mind and soul, passing thereby beyond mental awareness into the realm of light, of intuitive perception, and of the awareness of causes. When a sufficient number of disciples "grow up" to the extent of forgetting their own development, concentrating instead on unfolding the spiritual knowledge that humanity needs, there will emerge, as Alice Bailey points out in *The Soul and Its Mechanism*.

"A new race, with new capacities, new ideals, new concepts about God and matter, about life and Spirit. Through that race, and through the humanity of the future, there will be seen not only a mechanism and a structure, but a soul, an entity, who, using the mechanism, will manifest its own nature, which is love, wisdom and intelligence."

Most surely the world needs knowers, not necessarily demonstrators of clairvoyance and clairaudience, though in their higher octaves these are valuable, and can be put to useful service, but knowers of the soul; people who literally live *as the soul* in the world of men, contributing thereby the qualities, and helping to create the conditions, which are needed for the dissolving of cleavage and the demonstration of the divine Self in man and in mankind.

Such knowers find a dual triumph, and a service great beyond all reckoning. They have the clear seeing needed to face success-

(continued on page 152)

The New Generation—What is It?

by Frances Vejtasa

"Venus is to Earth what the higher self is to man"

IS the new generation something of the youthfulness in the soul? Definitely the *generator* is not limited to the age of the physical brain or body. Those who have become soul conscious are aware that evolution is beckoning from a higher level of the Infinite. This awareness is detectable in a being of pre-school age as well as in some grand-parent. It is not dependent on any school. Soul manifestation is discernible wherever the lower self yields in obedience to the "inner directive." The arrow points to the geometric cross where the duality of passage, vertical, and horizontal, meets at the centre of combined light and power. This redemption to wholeness unfolds in light energy the ever manifesting forces complementing the basic purpose. Today's evolving generation knows no gap. The gap generation is without understanding and without the tie that binds.

Humanity, old and young alike, is facing the crisis in the world of soul. The multiplicity of the entire universe, seemingly in units, is in oneness, a magnetic network in interpenetration. Man cannot conceive of himself in his entirety until he succeeds in universalising his consciousness into a state of the superconscious. This concept demands concentration of thought. Those who by freedom of will take lead downward at the crossway are the destroyers. The upward climb is the way of the builders, the *new* generation. These in their purified emotions express love as wisdom, will, and intelligence.

Here the Ageless Wisdom holds a tie. More than 2,000 years ago Pythagoras, the scientific philosopher, established a school for those who would enter in spiritual scholarly pursuit. His revealing insignia was the five-pointed star, the light of the soul-mind radiating within the human consciousness and so recognised. The soul by way of its mental messenger communicates wherever a receiving set of vibratory similarity is capable of attunement.

The gap generation must fill its gap, its vacuum. Man himself is thoughtform. Before thought took form, what was he? Can he reclaim this memory and thereby enter into self-discovery in the light of his own soul-mind, the all-knowing one? May not humanity in its own focused awareness see in manifestation the universal mind in the human behaviour of the lower kingdom, the animal? The animal is outside the intelligence of freewill and self-consciousness. We with our power over thought and freewill of choice comprehend the goal of life in our counter-clockwise move *homeward* to the Allness.

How much of this inward directed knowledge, aided by instinct and human intuitiveness is presently available to those who would learn? In today's institution of learning, dignified by the term Educational *Hierarchy*, is there an outflowing current from the wisdom of the Absolute? And if so by what measurements is it qualified? The fourth kingdom in evolutionary progress, the human, is crossing the threshold, of the fifth kingdom, the spiritual. To whom may one look for wisdom?

Once I asked a ten-year-old: "If you wished to choose your own name for God what would it be?" He replied without hesitation: "I would call him *The All*." Impressed I asked, "Where did you find that name?" He answered, "My mother once read to me from a book and *The All* was in there." Now I wonder, how in adulthood has this young awakening into allness been fulfilled? Or has it? And what is responsible?

Once while facing students in High School English, a feeling came over me concerning a point in education's arrival. Before me were young brains, the receiving sets for ageless mind, on a stand beside me was Webster's unabridged dictionary, its voluminous wordage available to a formalised human communication according to man-made grammatical rule and construction. Pointing to the book, I asked: "What do you think will

happen when this dictionary gets even bigger?" After moments of thoughtful silence, a freshman raised his hand. "I think you will have to throw the dictionary away, and start all over again," he said. No one laughed.

Time has passed and so has grammatical speech and correct spelling. Machines and recording tapes play back their storage of information in repetition filling the gap where once stood the living teacher. What is the response in the living brain cells of the receiving student? Does he feel a conflict between his inner and outer happenings? For consolation, it is on record that "there is no power on Earth which can prevent the advance of man towards his destined goal and no combination of powers can hold him back." Certainly the computer with all its marvels will never capture nor imprison the soul, of which the philosopher has ever been the pioneer.

Wheel of Human Life

The wheel of the small human life stirs restlessly within the rhythm of living stars and planets. Man looks up into the sky and desires the Moon. His mind images and builds flying machines. But the pioneer in mental spirituality has already recorded that "Venus is to Earth what the higher self is to man."

Two centuries ago the English poet, William Blake, flung out his own spirit into the freedom of spaces. His unbridled images and thinking reached beyond established usage for words and visions to mark his trail. For him the inspiring duality was an angel sitting on a cloud, and a devil in a flame of fire. In his consciousness of the new age did he foresee a truce of peace between the duality in many torn too far apart, when he proclaimed: "The Marriage between Heaven and Hell"? He was the "poet of madness" and "too uneducated," therefore his strange language. (*Esoteric Astrology*). But we ask: Was not Blake's pulse that of the Aquarian we are now welcoming within our own soul-mind?

Time has conserved for humanity's usage eternal truth that is evermoving toward completion of understanding. To free self is to free the soul, and to free the soul is to know again the *height* consciousness of the Eternal.

The new generation, knowingly or unknowingly, seeks this totality. In spite of the human mind's extremes of violence or inertia, "the Spirit of God moves upon the face of the waters." From the deadness of matter, Spirit liberates that which is of its self, of its totality. This divorcing of matter and spirit is in preparation of the eventual spiritual marriage between "Heaven and Hell." The functions of the Aquarian relate to fire in air.

Surely the new-generation engineer, chemical or electrical, visions in his research laboratories the compatibility or incompatibility between the power equipment of released vibrations. Even so Blake in his laboratory of the mind in seemingly wild fantasy saw this "marriage" between magnetic frequencies of the "cloud and the flame." He was of the new generation.

His "new kind of thing," Blake preserved in word symbols. He aimed to restore the Golden age "when men were conscious of the presence of the gods . . . All deities reside in the human breast." Briefly we share his soul's communications:

"No bird soars too high, if he soars with his own wings.

He whose face shows no light, shall never become a star.

Honour God's gifts in other men.

When thou seest an Eagle, thou seest a portion of Genius: lift up thy head!

One thought fills immensity.

The eyes of fire, the nostrils of air, the mouth of water, the beard of earth"

(*Poems and Prophecies*, by WILLIAM BLAKE)

In the calm quiet of his innocence, Blake speaks to man and child alike:

"To see a World in a Grain of Sand

And a Heaven in a Wild Flower,

Hold Infinity in the palm of your hand

And Eternity in an hour."

Some hundred years later an American poet related a leaf of grass with the universe. "I believe a leaf of grass is no less than the journey-work of the stars," wrote Walt Whitman. To a child's question, "What is grass?" he found no words adequate, and spent a lifetime searching. At times he guessed that grass is "the handkerchief of the Lord," and then again it seemed "the beautiful uncut hair of graves," and so on.

Whitman too was of the new generation, crying for freedom. In his free verse writing he disobeyed the fixed classical rules of metric rhythm and its sentence rhyming. His unleashed thought moved in a natural speech

and yet expressed a phrasing and cadence and spiritual vision. In my own college days I listened painfully to the unacceptance of Whitman's style in literature courses. Students then reserved their special thoughts to silence.

Whitman's Immortal Words

Even more painful was the non-recognition of the spirit's current in Whitman's immortal words. His use of the universalised pronoun "I" was construed as an expression of an egotistic boastful personality instead of the mental scope of an "I am" centre, in spirituality.

In soul-communion humanity will realise within itself an incorporated interior. Will you of the new generation enter into Whitman's expansion of consciousness and move with him from the microcosm to the macrocosm. In his "Song of Myself" (*Leaves of Grass*) he externalised his inner happenings, his profound autobiography. In brief snatches shall we share with him?

"I am the poet of the Body and I am the poet of the Soul. The pleasures of heaven are with me and the pains of hell are with me. The first I graft an increase upon myself, the latter I translate into a new tongue. I am of old and young, of the foolish as well as the wise."

At the close of the nineteenth century, Walt Whitman departed on his written journey, "So Long! I have sung the body and the soul, war and peace have I sung, and the songs of life and death. Myself unknowingly, my commission obeying, to question it never daring, To ages and ages yet the growth of the seed leaving.

"An unknown sphere more real than I dream'd, more direct, darts awakening rays about me, *So long!*"

"Remember my words, I may again return, I love you, I depart from materials, I am as one disembodied, triumphant, dead."

This was the farewell-to-earth of one whose soul-mind in many flash moments had experienced this freedom by way of humanity's interior. The soul-mind in purity of Allness is independent of the physical brain, how else could immortality be existent? Beyond the flesh of brain, flash thoughts (wordless) span immensity. Into this knowledge the new generation is airily ascending. Human mentality poised in evolution between animal and soul levels takes choice in self-willed direc-

tion of up or down. In the name of love, distorted and polluted thought-images anchored within desires of the lower mind, ferociously persist in mining and undermining the foundation soil of flesh, and in eroding the mind.

Have you not felt the pressure and pull of the soul in your being, apart from the body? You of the new generation know this pain. Aristotle (322 B.C.) knew it as beauty, when he said: "Suffering becomes beautiful when one bears great calamity with cheerfulness, not through insensibility but through greatness of mind." In the awareness of listening-consciousness, these are evaluation pauses in the crisis of the world of soul. Mind hungers . . . divorced from its own triumphant immensity.

The child has been allowed some wonderments, but too long has narrowed education deprived the adult. At this writing three astronauts are experiencing "the journey-work of the stars." Propelled within *visible* wingless equipment of human inventiveness and supported in *invisible* courage, three voices communicate and send photographs from a height of 150,000 miles above their Earth planet of faraway home. In front of televisions at home, millions of Earth brothers unbelievably watch and listen. Within the roundness of each human head, Infinity has taken precedence. The all-knowing mind rejoices . . . and are not the stars trembling?

The World Needs Knowers

(continued from page 149)

fully their private and personal dweller on the threshold. They also have the vision and the capacity to aid in the task of dissipating humanity's terrible, composite dweller. In so doing, these knowers of the soul help diminish the forces of darkness, and add to the strength of the forces of light.

The Master Djwhal Khul puts its succinctly and briefly: "The great need at the time is for experts in the life of the soul, and for a group of men and women, who, undertaking the great experiment and transition, add their testimony to the truth of the statements of the mystics and occultists of the ages.

(*A Treatise on White Magic*, page 41)

Beliefs

For those who believe no explanation is necessary.

For those who do not believe no explanation is possible.

SONG OF BERNADETTE

I BELIEVE that the laws of Nature which are the angels of the Most High and obey his mandates, are rolling on the time when "The child shall die a hundred years old", when sickness shall fade from the world and with it sins of the soul. Then men shall stand up with no sickness in the body, and no taint of sin in the soul. My hope for the human race is as bright as the morning star, for a glory is coming to man such as the most inspiring tongues of prophets and priests have never been able to describe.

R. W. EMERSON

I do believe that whilst everything around us is ever-changing and ever-dying, there is underlying all that change, a living Power that is changeless, that holds all together, that creates, dissolves and re-creates. That informing Power and Spirit is God. . . I see it as purely benevolent, for I can see that in the midst of death life persists; in the midst of untruth, truth persists; in the midst of darkness, light persists.

Hence I gather that God is life, truth and light. He is Love, he is the Supreme God.

MAHATMA GANDHI

My religion consists of a humble adoration for the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe forms my idea of God.

ALBERT EINSTEIN

There are three stages which every religion has taken. First we see God in the far beyond, then we come nearer to him and give him omnipresence, so that we live in him; and at last we recognise that we are he.

SWAMI VIVEKANANDA

I hold that we humans have it in us to make God what we desire. If we truly desire a loving God we can have him . . . at the price. What we do, God does, if we could get that primary truth into our souls, perhaps a new illumination would come to us. . . The existence of God the Father depends absolutely upon the number of his veritable sons. . . I love my fellowmen sufficiently to desire that God should be a good deal more like a father than he actually is. So I am prepared to do something towards making God what I want him to be. The method of God-creation is simple: you have only to remember that what you do, God does; what you are, God is.

That is essentially my creed. Until this moment, strangely enough, it has never entered my head to express it to myself in this simple fashion. It is a red-letter day to me that I have said something so clearly to myself as this: what I do, God does: what I am, God is.

JOHN MIDDLETON MURRY

It is a strange thing that most of the feeling which we call religious, most of the mystical outcrying which is one of the most prized and used and desired reactions of our species, is really the understanding and the attempt to say that man is related to the whole thing, related inextricably to all reality known and unknowable.

This is a simple thing to say, but the profound feeling of it made a Jesus, a St. Augustine, a St. Francis, a Roger Bacon, a Charles Darwin and an Einstein. Each of them in his own tempo and with his own voice discovered and reaffirmed with astonishment the knowledge that all things are one thing and one thing is all things. . . plankton a shimmering phosphorescence on the sea and the spinning planets and the expanding universe, all bound together by the elastic string of time.

JOHN STEINBECK

Compiled by E. M. P. B.

Conchsound in the Hills*

by Will Inman

What is the Meaning of the Shape of a Heartbeat ?

Hindu myth has it that God plunged a conchshell into the ocean, that the Seagod brought it up and blew a great sound through the shell and that, from the sound, grew the blue sky.

Our astronauts have told us that space, outside of earth's moist atmosphere, is not 'blue' but is dark and empty, thus giving breath-substance to the belief that earth-sky-blue comes from the blast of the Seagod through the conchshell.

Catholic legend has it that blue is the colour of the robe of Mary, the Mother of Christ. Her 'assumption into Heaven' is interpreted by Jung, in his *Answer to Job*, as recognition that the Godhead, to be known in Wholeness, must be realised to include the 'feminine' qualities of compassion and wisdom, that 'Heaven' is not complete when organised around only 'justice' and 'reason,' supposedly masculine qualities. The blue of Mary's robe is symbolic of her healing nature.

The conchshell is also the special sign of the Aztec God, Quetzalcoatl, the Winged Serpent, himself another human vision of the unity of opposites : his serpent nature represents unawakened ordinary man; his wings suggest transcendence, growth into wholeness.

Suppose, then, we take a conchshell in our hands and consider. Meditate on the shell, on its shape. First, it is empty of life: the snail that created its coil, shaped it layer upon layer, level by level, is gone. It begins at a nigh invisible point in space/time. It opens to a great flaring lip-ear. Its direction, then is first from a narrow point toward an openness. We know that a snail withdraws, self-protectively, into its shell sometimes and that this direction is from out to in. The directions in the one life are both outward and inward.

So it is with our human vision. We look outward from an individual centre of aware-

ness, we look inward comparing what we find and feeling what spontaneously emerges in response: outward, inward, our motion is two ways in a single awareness. We run two ways simultaneously in the one street of our lives. The spiral heart-muscles send blood surging and generating throughout our bodies, our brains.

Out of the water of our unconscious minds, out of the virgin matrix of our inmost darkness, among the bulrushes of our secret life, a fresh consciousness, a New Child, an original yet universal incarnation in each of us seizes the conchsound of a laugh, a song, a poem, a vision, a colour, a word. . . and, from our depths, sounds in the hills of our conscious minds with a new awareness, a living wholeness, in which intuition and love merge with intelligence and justice in godful synthesis. When this begins to happen, we become aware that our lives are surely created in the shape of the Infinite Process. We become whole and begin to heal one another, and our ribs throb with a sense of fierce joyful harmony and blue sky.

Who was it said : 'Zero is infinite'? Yes. As from the nothing point of the tip of the conchshell, our lives unfold, unwind, deepen inward, open outward. Every breath breathes us, in and out, all of space, all that is, in all kinship with all that lives.

The conchshell sounds from our heart-depths to the great hills of our intelligence, until our consciousness rocks with the joined wisdom of depths and heights made one. Can we hear ? Do we listen to our own hearts ?

There are many human beings in the world today who are blinded to their own inner sky, deafened to their innermost conchsound. There is so much progress and so little growth. There is a wealth of things and a poverty of real concern. Our technology is fantastic, but the relationships among us that would give meaning to our technical skills are barren. We are skeletons of soul.

* Reprinted from *The News-Herald*. Franklin and Oil City, Pa. by Permission of the author and the publisher.

Desiderata

GO placidly amid the noise and the haste, and remember what peace there may be in silence. As far as possible without surrender, be on good terms with all persons. Speak your truth quietly and clearly; and listen to others, even the dull and ignorant; they too have their story.

Avoid loud and aggressive persons; they are vexations to the spirit. If you compare yourself with others, you may become vain and bitter; for always there will be greater and lesser persons than yourself. Enjoy your achievements as well as your plans. Keep interested in your own career, however humble, it is a real possession in the changing fortune of time. Exercise caution in your business affairs, the world is full of trickery, but let this not blind you to what virtue there is. Many persons strive for high ideals, and everywhere life is full of heroism.

Be yourself. Especially do not feign affection. Neither be cynical about love; for in the face of all aridity and disenchantment, it is as perennial as the grass. Take kindly the counsel of the years, gracefully surrendering the things of youth. Nurture strength of spirit to shield you in sudden misfortune. But do not distress yourself with imaginings. Many fears are born of fatigue and loneliness.

Beyond a wholesome discipline, be gentle with yourself. You are a child of the universe no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should. Therefore be at peace with God, whatever you conceive Him to be, and whatever your labours and aspirations are, in the noisy confusion of life, keep peace with your soul. With all its shames, drudgery and broken dreams, it is still a beautiful world. Be careful. Strive to be happy.

*Found in Old St. Paul's Church,
Baltimore, U.S.A.
Dated 1692.*

Conchsound in the Hills

(continued from page 154)

We have not learned to listen. Not to ourselves. Not to one another. Not to what is in us or around us. Yet, really to live, requires us to be aware of what is, what we are individually, what we can become together. We have climbed into the high steep Babel tower, a spiral like the conch, but we are not aware

of the root-meaning of our directions. Our ears are freighted down with noise, and we cannot hear the silence of the blue sky in our ribs.

I hold the conchshell in my hands. I place its spiral cup to my ear. I hear my own heart-beat, the sound of OM, the silence of all that is under all that is. Reality enters me like a joyous pain, and I am naked to the will that is Life.

The Roots of Present Student Unrest*

What Exactly do they Want?

by Jacques Bousquet

The Main Lines of the Students Demands

BARELY a year ago, student demonstrations were regarded as local incidents caused by special university or political conditions. Today one can speak with some justification of a world-wide movement; it has spread to many very different countries on all continents, capitalists and socialists, liberal and authoritarian, rich and poor.

If we wish to turn to good use the ideas and forces released by the student unrest, we must first look more closely at what exactly the students themselves are asking for, and what kind of university they would like to see in the future. Obviously their demands vary from one country to another and change between one crisis and the next. But here are some of the themes which crop up frequently in student claims.

Participation : a 'Must'

1. First of all, the students insist on their *participation* in the education they receive. This is their fundamental claim and, in a sense, it includes all the others. It is a claim that goes far: indeed, in many cases, representation on the university or faculty council no longer satisfies students today. They demand a say in the creation of new university structures, they wish to take part in the planning of higher education as related both to social demand and to economic requirements, they want to discuss curricula and teaching methods. Moreover, they will not agree that such participation should conform to bureaucratic or hierarchical patterns: they call for direct and permanent democracy. They believe that participation should begin in the classroom and that teaching should be a joint venture of professors and students.

This, in a way, is the application at university level of the principles of the method which many educationists have been recommending for years; it would also be an initial experiment, in the propitious setting of the university, of a society without classes or constraint.

Team-Work

2. Thus participation should have the effect of demolishing the watertight barriers between student and professor. It would mean the end of professorial "pontificating", of the "high table" mentality, of "university feudalism". A more important *rôle* would devolve upon assistant lecturers, acting as intermediaries between professors and students; the latter would participate directly in the actual instruction through team-work and advanced students acting as tutors for their younger fellow-students, etc. In some universities this has already been the practice for a long time and if it became the general rule, it would help to remedy the shortage of teaching staff and overcrowding of classes.

Life-Long Education and People's Universities

3. The principle of teacher and taught, as understood by the more advanced students, is not confined to the university. It can have very important implications for secondary and primary education, for young workers' education, for aid to developing countries, and life-long education.

For a long time now, there have been teacher-training colleges with primary schools attached to them; students advocate the establishment of higher and secondary establishments where, from their second year at the university onwards, all students, and not only those *intending* to become teachers, would do a certain amount of teaching: some

Reprinted from UNESCO FEATURES

groups have suggested that "autonomous universities", run by the students and teaching staff, should establish institutions of this kind; they would be voluntary socio-cultural services and not, in any way, part of the Establishment.

One of the major concerns of the protest groups is to keep in touch with young workers; among the practical suggestions they have put forward is that the autonomous universities should set up people's universities, and start evening or holiday courses; these would be run jointly by volunteer students and teachers on the one hand and by young workers on the other.

The students are also very eager to be of practical use to the developing countries, perhaps through an increase in the long-term voluntary service programmes which already exist in some countries (in some cases replacing military service). One suggestion is that such aid could be given through the medium of an international organisation.

Finally, the slogan "teacher and taught" is closely related to the concept of life-long education, to which planning specialists are paying increasing attention.

No More Watertight Compartments

4. A fourth category of demands concerns the content of university education. Here, the fundamental idea is that the system should give more emphasis to the true preoccupations of youth in all spheres: cultural, personal, social, political and vocational. This does not mean that the usual lectures should be replaced by discussions on university life. But students would like to see less dividing up of subjects into watertight compartments, for example: divisions between literature, art, history of ideas, economic history, etc.; they want the ideas and facts of the past to be tackled more frankly, from the point of view of their own period; they want a revaluation of the standards of aesthetic, philosophical and moral values, which would highlight their most urgent problems. In physics and mathematics, and in the applied sciences, they would like the university not merely to train specialists, but to do this in the context of general education in the political, social, economic and personal problems which they are likely to encounter in their day-to-day professional lives.

A 'New Look' for the University

5. The fifth set of demands concerns the university way of life. Students are scathing about the solemn rituals (gowns, robes, titles, etc.) which seem to them old-fashioned and, in their opinion, militate against communication between teacher and pupil. They have little time for the palatial appearance of many university buildings which, they maintain, contributes to the isolation of the university from the outside world, especially in the poorer countries. They rebel, in particular, against the "barrack room" or "convent" discipline which, they claim, prevails in student hostels, notably in regard to sexual segregation. The students see sexual liberation as closely linked to social and political liberation. The kind of freedom they seek is by no means licence, and they have as a general rule, little esteem for the eroticism of "capitalist society". We may be shocked by their morals, but it is nevertheless morality of a kind.

A Cross-Fertilisation Process

6. The student movement is distinctly international in character, and a student revolt in one country has immediate repercussions in others. Students refuse to consider their struggle as a purely national affair and welcome leaders and comrades-at-arms from other countries. They would like to see an increase in exchange, a cross-fertilisation between universities. Among other things, they demand that students or professors who have been compelled to leave their own university should automatically be received in the universities of neighbouring countries. In this way, the university would be reassuming its original character, for, in both the Arab and Christian worlds, universities were at the outset international institutions. In Europe, the mediaeval brotherhoods of professors and students (*universitates professorum atque alumnorum*) were open to students of all nationalities: in Padua or Paris for instance, most students were foreign. The international student movement offers exceptional opportunities for international understanding, for genuine education for peace and for co-operation between the wealthy countries and those of the Third World.

Education : An End in Itself

7. There remains the problem of employment. Most students, taken individually, are undoubtedly concerned about their future. Yet employment problems are not always in the forefront of their demands. In some countries, notably France, students as a rule reject the idea of selection for university entrance, which might possibly protect them from undue competition; they refuse to accept that the number of students admitted should be linked to the manpower estimates of the "technocrats". They believe that vocational guidance should be creative and individual; that it should help them to discover and confirm their natural bent and

not merely select and classify them after the event, like cattle. Similarly, the examination system should no longer be a filtering process designed to single out a small graded *élite* whose diplomas give them an *entrée* to the best jobs. Examinations should be either abolished entirely, or else simplified by eliminating as far as possible the chance factor, examination fever and learning by rote, and by student participation in the choice of questions and even representation on the boards of examiners. In any case, the students are against any university that merely prepares students for examinations: they believe that education should be an end in itself.

High Voltage Words

AUTHORITY — *This comes from the Latin AUCTOR (author) which, in turn, is based on the verb AUGERE (to grow). Those who possess authority, whether it be much or little, are meant to be authors, sources of growth to those entrusted to their care.*

Jesus gave his apostles a fresh insight into the proper exercise of authority: "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant." (Matthew 20:25-26)

Authority, modelled on the example of Christ, is characterised by these traits: TAKE THE BIG VIEW. Often you will find that your chief job is to reconcile people with opposing or incomplete opinions so that they will work for the common good of all.

PROMOTE PERSONAL INITIATIVE. People are more apt to make improvements that they themselves work out under the inspiration and direction of the one holding ultimate authority.

MOTIVATE AND REWARD. Like all leadership, the exercise of authority functions more effectively through encouragement and good example. Sanctions should only be a last resort, after all other methods of motivation have failed.

Quoted from CHRISTOPHER NEWS NOTES of May, 1969.

BOOKS AND PUBLICATIONS

The Lopsided World by Barbara Ward. Pub. W. W. Norton & Co. Inc., N.Y. \$3.95. 126 pages with appendices.

In this book Barbara Ward deals with one of the most critical problems in the world today, the problem of the division of the world into an ever increasingly affluent 20% of the world population controlling 80% of the world's wealth against the slow increases of modernisation of nations composing 80% of the world population and only 20% of the world's wealth. The affluent world, concentrated chiefly round the North Atlantic, each year adds to its existing wealth all and more of the entire income available to the other continents.

Barbara Ward considers this lop-sided division of the world as a moral and political problem as well as an economical one. She is seeking a way to persuade and educate the public opinion of the affluent nations that their peoples have a special moral responsibility towards the less well-off section of humanity and she points the way to that action which should be taken to correct the world imbalance of riches.

She traces the steps and stages in the acquirement of the wealth of the industrialised nations, identifying the necessary characteristics of the countries that did change their economies from that of subsistence level to the modern 'market economy'. She compares, for instance, the great gap which existed between the rich and the poor sections of the community in the Victorian days of the early industrialising nations, to the present gap between the rich and the poor nations. History shows that a necessary requirement for a nation to become rich was the imposition of taxation and a re-distribution of wealth so that skills and buying power were spread over the whole nation. She points out that on the world stage, there are early signs of this same process being applied, and the rich nations are being taxed by being asked to contribute and invest in the under-developed nations. The vision of this kind of action was seen at the meetings of both UNCTAD I and UNCTAD II. At UNCTAD II the really important question was posed: What actually is the rate of the flow of investment and earnings, needed each year, to accelerate and modernise the poorer peoples? What scale of investment is required in the poorer sections of the world by the affluent nations? And the subsidiary question: what stands in the way of this increased investment or distribution of wealth? Barbara Ward sees the problem and the answer as one of context. She says: "We simply do not think about our planet as a community. The nationalist framework of all our training keeps the poverty of the world at large outside our vision, beyond the reach of our imagination, and far away from any commitment of

justice and goodwill. We live in the strangest dispensation in which lines on a map hem in the flow of wealth, pile it up higher and higher in one corner of the globe, and allow little of the spill-over that ended the exclusiveness of the feudal or Victorian *élite* and created the modern mass economy. Our needs, our web of work and wealth, our institutions based upon gain, or upon fear, are world wide in their impact. — But the means of expressing our moral and humane obligations, our sense of justice and solidarity, our concern and our neighbourly love, these means are so weak that they can barely lift themselves over the lines on the map."

Barbara Ward relates the vision that "men are brothers belonging to a common human family with a common destiny" to her knowledge of the practical steps needed to implement this brotherhood in the economic exchanges in this lopsided world. She sets out to evoke the sense of being one human family so that the affluent nations will accelerate the processes of the modernisation of the poorer section by applying to them those methods and strategies which have proven themselves in their own recent past history.

WINIFRED H. BREWIN

Pleasant Plants, Strange Slips by Anna A. Knight. Royal Publishing Co. Dallas, Texas.

To those who are interested in availing themselves of the background of ancient, religious and mystic lore, this book represents a heterogeneous compilation of material derived from extensive reading and research.

Delving into the archives of the past, Anna A. Knight has resurrected many of the old legends and beliefs bringing them up to date with her own interpretation both occult and contemporary. These will be of interest to the reader and student of ancient beliefs.

Following her research from ancient biblical times, ranging through Egyptian and mediaeval ages to the early Christian and modern eras, the author attempts to show parallels between many of the later day customs and practices. In this book we can observe the *role* religion has played throughout the ages in affecting lives and customs of people and we can see how traditional practices are interwoven in ceremonial rites and observances. Such may be reflected in the Ten Commandments of Moses, the Sermon on the Mount, or the initiation into the Mysteries or the use of the mediaeval Tarot cards. All reveal the influences of past social orders.

Of particular interest are the illustrations containing charts, diagrams, drawings and photographs, many of them rare, exemplifying beliefs and rites of both ancient and mediaeval periods. One's attention is drawn to the symbolism por-

trayed in the heavenly charts. Animals, plants and celestial bodies are depicted as existing in the same realm as man and all are subject to the laws of the higher ones who predict man's future in their prophecies. Many of the symbols are well known to the average reader but the author's investigation and research have added much.

Doubtless here is a treatise for those who wish to devote themselves to an intriguing past, a past of symbols and numbers, miracles and prophecies. Much, however, of this has been misconstrued. This the author realises and states in the following:

"The ideas of this book are presented for consideration not absolute fixation which is now wrong with all religions. . . Our great need today is a new personality filled with the spirit of existentialism toward many departments of human research."

A bibliography is included for further information.

FLORA COBLENTZ

Wisdom of the Mystic Masters by Joseph J. Weed. Parker Publishing Company, Inc., West Nyack, N.Y., \$6.95.

This book offers a simplified and brief presentation of the teachings expounded by the Rosicrucian Order. It is a logical extension of the author's first book, *A Rosicrucian Speaks*, written also in a simple style which expresses profound truths in our everyday idiom. This simplicity is particularly welcome in the esoteric field, which abounds in special terminologies and technical idioms.

Much of the occultism that appeared around the end of the last century is now nearly a hundred years old, and some of its presentations have settled into a kind of occult orthodoxy. The author of this book breaks away from certain orthodox patterns of meaning, fearsome presentations of Karma, the complex theories of occult healing, the involved explanations of life-after death, and so forth.

Karma is presented in a chapter as the Principle of Causation, which we can learn to use effectively for beneficial results. There is no attempt to minimise the effect of karma, but the importance of motive is stressed. "Karma in its very essence implies the presence of motive. . . . No obstacle is too great to be overcome, no problem is insoluble.

Karmic difficulties are to teach and train, not to punish."

The chapter on birth, death and reincarnation makes no attempt to go into details but offers a synthesis on the major points involved. Emphasis is laid on the fact that "each one of us is working toward a certain aspect of perfection, a certain beauty which we have glimpsed in the aura of God himself and which we are ever seeking to reproduce here on earth."

The chapter on healing is forthright. Healing practices are recommended, simple in form, and it is evident that the author speaks from experience in the use of these techniques.

For those interested in cycles, one of the most practical chapters in the book is the chapter "Understanding the Law of Cycles." The yearly life cycle from birthdate to birthdate is explained in its seven unfolding periods, with recommendations for appropriate thought and action during each period.

A chapter on "The Power of Prayer" emphasises the creativity of right prayer. Three levels of prayer are recognised, rising up to a state of consciousness in which prayer and meditation become one.

In the chapter "How to Generate and apply Psychic Energy," simple breathing techniques are presented, and it is good to note that the author avoids involved breathing techniques.

The open-ended nature of esoteric studies becomes evident in the closing chapters, where the author outlines certain psychic exercises. In some esoteric studies this mode of development is not outlined, but the Rosicrucian methods are here explained in brief. It should be noted carefully, however, that the author emphasises again and again the necessity of purity, physical and mental, if such techniques are followed.

In the final chapter, "The Rosicrucian Way of Life," the book emphasises its background. There is a brief account of the Rosicrucian Order, AMORC the Ancient Mystical Order Rosae Crucis. In addition to the simplicity of the style, the information which this book contains should make it a work of reference for those interested in this arena within the broad expanse of esoteric knowledge.

HUGH D'ANDRADE

God won't ask us what 'they' did about urgent social issues. He will require an accounting from 'us'.

CHRISTOPHER NEWS NOTES

The Sense of Synthesis

SYNTHESIS dictates the trend of all the evolutionary processes today; all is working towards larger unified blocks, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts which deal with wholes and which militate against division, separation and isolation.

Little as people realise it, these concepts are relatively new factors in the human consciousness, and the fact that they are the result of a new and direct relation between those who implement the will of God and humanity everywhere is the guarantee of the inevitability of their expression in the future. It is only in the immediate interim, a period of one hundred and fifty years, that delay may seem the rule. Such, however, will not really be the case. The *forms* through which these new and impending ideas must take shape and manifest have yet to be created, and that takes time, for they are built by the power of thought and due process of educating the public consciousness until that consciousness becomes confirmed conviction and demonstrates as an immovable public opinion. . .

It is the sense of synthesis, putting it very simply, which will be the goal of all the educational movements, once the new age idealism is firmly established. . . This sense of synthesis is one of the things which the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion. The labels and the names whereby these schools may call themselves mean but little. Many will proclaim themselves as esoteric schools and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training and yet convey the needed teaching. They will seek to relate the One, the Monad, to the personality, and to evoke in their students a true sense of synthesis.

from The Rays and the Initiations pages 121/122.

